

E 98  
I 5  
I 39  
NMAI



**INDIANS**

**AT WORK**

AUGUST 1941

## *SOME NOTES ON THE CONTENTS*

A shortage of brown Government franked envelopes, because of national defense, held up for several weeks, the mailing of the July issue.

The overwhelming response of Indians to the nation's needs in its armed forces, its defense training courses, and on defense jobs throughout the country, tells better than words the Indians' desire to defend their country and safeguard its peace.

As a small minority, Indians know the battle for minority rights and freedom is not won easily, nor completely, as long as war stalks the world. Many thousands in the present emergency have stated their unalterable opposition to Hitlerism and his subjugation of minorities. Fitting then is the theme of the American Indian Exposition, to be held again at Anadarko, Oklahoma, this August. "Peace on the Prairie" will tell through chants and dances the story of the peace treaties made by the six tribes who live on the Washita, and who to this day, are willing to sacrifice their lives, if need be, to save their lands for themselves and their children.

Many Oklahoma tribes take part every year in the American Indian Exposition, which rivals the Gallup, New Mexico, Inter-Tribal Ceremonials in color, exhibits, dances, and parades. The Anadarko Exposition is the only big show operated by Indians exclusively, assisted by members of the Indian Service staff. The dates this year are August 20 - 23. Margaret P. Speelman, of the Haskell staff, whose successful pageants are well-known in Indian country, will write and direct "Peace on the Prairie."

The picture on page 5 is one of the Southwest dances performed at last year's American Indian Exposition. Manager of the Exposition is an enterprising young Comanche, Bill Karty, also chairman of the Kiowa-Comanche-Apache Inter-Tribal Council.

The front cover picture is a Pueblo Indian who decorates pottery. The noted photographer, H. Armstrong Roberts, has furnished this for reproduction in "Indians At Work", together with the picture of the Navajo baby and lamb on page 8.

The subject of the frontispiece picture is a full-blood Yakima woman, Mrs. Wack-Wack, making a teepee. Whenever commercial orders for teepees come to the Yakima Indian Reservation in Washington, Mrs. Wack-Wack usually gets the job. This picture was made by an excellent amateur photographer, Thomas L. Carter, Indian Service Forester, who has since been promoted to Regional Forester at the Billings, Montana, office. Note of Mr. Carter's other abilities, as demonstrated at Yakima, appears in a letter on page 32.

Items and a picture of Dr. Luis Valcarcel, in connection with his recent visit with Commissioner Collier (story on page 22) were contributed by an old friend of the Indian Service, Dr. John Harrington, of Smithsonian Institution.

Milton Snow, Navajo Service Photographer, got some interesting shots of Navajos at an important tribal meeting last spring, including one of the Chairman of the Navajo Tribal Council, J. C. Morgan, whose picture appears on page 12, and other Navajos whose pictures appear on page 13 and on the back cover.

Above the roaring crescendo of the mighty Columbia River as it tumbles over rocky cliffs around Celilo Falls, Oregon, Indians from several tribes gather for the annual spring and fall salmon runs. Like their ancestors, they build wooden platforms over the slippery rocks and fish with hand nets, tied to the rocks by ropes. A rope tied around the waist is their only safeguard between a sudden slip and almost certain death. The picture on page 33 was contributed by Harold Weaver, Indian Service Regional Forester, and a good amateur photographer.

The pictures accompanying the story of a Papago meeting on pages 16 to 21, were made by Eleanor B. Williams, of the editorial staff, on a recent field trip.

### *Note To Editors:*

*Text in this magazine is available for reprinting  
as desired. Pictures will be supplied to the  
extent of their availability.*



# INDIANS AT WORK



## *In This Issue*

AUGUST 1941

Comments On The Contributions .....	Inside Front Cover
Editorial .....	John Collier ..... 1
Sioux Girl in Big Coulee School, Sisseton, North Dakota (Photo by John Vachon) .....	3
William Nickaboine, Chippewa Indian (Photo by Gordon Sommers) .....	6
Navajo Baby And Lamb (Photo by H. Armstrong Roberts) .....	8
President Roosevelt Addresses Navajo People .....	10
Over 1,200 Navajo Groups Hear President's Message .....	12
A Navajo And One of the Stallions Purchased By the Tribe (Photo by Milton Snow) .....	13
Straight "A's" Win Scholarships .....	14
Grass-Roots Democracy On The Desert .....	Eleanor B. Williams ..... 16
Peru Would Learn From Us .....	22
How Springtime Came To The Quapaw .....	Brant C. Bracken ..... 23
Women Attend Tribal Meetings Too (Photo by Frank Werner) .....	24
Indians In The News .....	25
Chaca, Hopi Indian CCC Worker (Photo by Carson Ryan) .....	27
Food Is Important To National Defense (Photo by John Vachon) .....	28
From The Mail Bag .....	29
California Indian Boys Make Jewelry From Beach Shells (Photo by Frank Werner) .....	31
An Ancient And Dangerous Profession (Photo by Harold Weaver) .....	33
Seminole Women And Children In Their "Chickee" (Photo by Hugh Alexander) .....	34
William B. Hill, New Superintendent At Seminole .....	Inside Back Cover
Herbert Welsh Dies .....	Inside Back Cover



# INDIANS

## AT WORK

*A News Sheet For INDIANS and the INDIAN SERVICE*

VOLUME VIII

AUGUST 1941

NUMBER 12

The "Acta Final" of the First Inter-American Conference on Indian Life, Patzcuaro, Michoacan, Mexico, translated, is at hand. It is a publication of real beauty, entirely the work of Sherman Institute and Phoenix Indian School students. Copies, limited in number, may be had through the Indian Office.

The "Acta Final" is the authorized version of all the resolutions and actions taken at the Inter-American Conference. The resolutions enunciating policies were in nearly all cases presented at sectional meetings, there debated at greater or less length, and adopted or rejected. Often proposals were modified before adoption, and sometimes informal committees were designated to find a common ground between divergent views. Each resolution then was considered at a plenary session. The final actions were practically or virtually unanimous, and represented a concurrence of delegations of governments. A panorama of Indian life is spread before one who examines the resolutions and actions.

I quote certain of the sections:

"XLII

"Offices Of Indian Affairs

"From the cumulative experience of the United States of America in the administration of Indian Affairs,

"Recommended:

"1. That each Government should have within it some agency whose purpose shall be to concentrate upon the problems of the



Indians, securing for them in an effective manner all the services of the Government, and constantly serving as an advocate for the Indians.

"2. That this agency should not monopolize the administration of Indian Affairs but should seek to bring to bear upon the problems of the Indian all the resources of Government, state, local and Federal.

"3. That the Office of Indian Affairs should work indirectly with the Indians through their organized group or community - organized for self-help, mutual aid, and mutual defense."

#### "XXX

##### "Defense Of The Indian Culture

##### "In Order To Enrich The Culture Of Each Country

#### "Conclusion:

"That the American countries adopt and intensify the policy of offering the greatest opportunity for developing the capacities of their Indian groups, with the idea that the native culture may not disappear, and may enrich the cultural trends of each country, as well as of the world, and contribute to the strengthening of the nations."

#### "XI

##### "Contributions Of Ethnologists To The Solution Of Problems Affecting Native Groups

#### "Recommended:

"To the Governments of the American countries that their relationship with Indians should be based insofar as possible, on studies which set forth the historical process of cultural formation of the indigenous groups concerned, and which show through said historical analysis, the living forces within these groups which may aid in the solution of their problems."

It was about thirty-five years ago that I came upon an exciting article in one of the English quarterlies. This article told of the Islands of Fiji, in Melanesia, and of the beginnings of a system of work with the native peoples which the British had called "indirect administration." It was long after this, through talks with Charles F. Lummis, that I learned in a convincing way how old the philosophy and the technics of "indirect administration" are. I had not known, when I first visited the Pueblos,



*A Little Sioux Girl In The Big Coulee Day School, Sisseton, S. D.*

that these communities existed, as we now know them, thanks to the "indirect administration" policies which were established very early by the Spaniards and which later were buttressed by the Laws of the Indies. And it was still later that I found in the libraries the strange and moving accounts of the Jesuit Utopia of Paraguay, where white men, never numbering more than one hundred, with no military support from Spain, guided and organized two hundred thousand Indians into a happy life which endured for nearly two hundred years.

Gradually I came to realize that a universal principle had been operating; that in Fiji, the British had merely come upon a universal principle of human work, and that Indian administration in the United States was merely rediscovering that ancient and universal principle. The Indian Reorganization Act is one of its embodiments. It is not novel but very orthodox, and proved in many continents and times.

It was the recent visit to Washington of two sociologists from the Pacific Islands which, as it were, completed a cycle in my own thought. One of these sociologists was Dr. Felix N. Keesing and the other was Dr. Laura Thompson, both from Hawaii. Dr. Keesing, who probably is the most comprehensive authority, writing in any language, on the Pacific Islands, received much of his training in the United States, where the Indian is a leading subject-matter of anthropology. Dr. Thompson's training similarly was in the United States. Dr. Keesing became the foremost authority upon our Menominee Indians; in fact, he is among them at this writing. He talked to our staff at the Washington Office, reviewing the Menominees' life across two centuries and interpreting the Menominee of today against this background, and every member of the staff felt that he knew the Menominees and that he knew Indian administration.

In conversation, Dr. Keesing drew a parallel between the revival of life, hope, and future among the Maoris of New Zealand and that revival among our own Indians. Closely similar policies have produced comparable results which in the case of the Maoris as of the Indians have startled all onlookers.

Dr. Keesing has just issued a book "The South Seas in the Modern World", published by The John Day Company, 391 pages. This book has become a classic within the two months since its publication. What would Indian workers give for such a book about Indians! Such a book on Indians would cover both North and South America. It would deal with the anthropology, geography, economics, problems of land, administration, health and medical work, missions, and "Retrospect and Prospect." What individual or group of individuals might produce that needed book, paralleling Dr. Keesing's? Its influence in the hemisphere and in the cause of Pan-American solidarity would be important.

Dr. Thompson, whose "Guam and Its People, A Study of Cultural Change and Colonial Education", is just coming from the press, earlier wrote





*An Apache Devil Dance, Borrowed  
From The Southwest, For The American  
Indian Exposition, August 20-23, Anadarko, Okla.*



*William Nickaboine, Chippewa, On A WPA Project For  
Cleaning Lands Around Mille Lacs Lake, Minnesota.*



"Fijian Frontier", published by the American Council, Institute of Pacific Relations, 147 pages. I dwell upon "Fijian Frontier" for a reason. Dr. B. Malinowski, of Yale University, introducing "Fijian Frontier", remarks:

"In each chapter we have first a full description of the integral process and the general picture of the native life of today. The author then disentangles the old from the new, the indigenous from the imported, and in each chapter has something to say about the future outlook and the conclusions which missionary, administrator, and teacher might draw from past mistakes and past achievements.

"In Fiji, as elsewhere, perhaps the most interesting phase of culture contact is neither the historically old nor yet the recently acquired western elements, but the tertium quid of spontaneous, original, creative adaptations to contact and change." Dr. Malinowski adds:

"One of the most interesting contributions of the author consists in showing in a clear and objective manner where these administrative activities fail and why they fail. She is in full sympathy with the attitude of the British authorities. She gives them due credit not only for good will but also, on many points, for an intelligent and well-directed purpose. But she makes it quite clear that the main adaptations, the creative phase of change and transition, must be achieved by the natives themselves."

Even in Fiji, in other words, indirect administration has fallen short of its possibilities. And yet in Fiji every government employee must speak the language and must know all that he can know about the inwardness of the Fijian.

There is an element of true profundity in Dr. Keesing's thought and equally in Dr. Thompson's, and it is this element which calls for a study of the literature of Oceania by our workers. Dr. Thompson's concluding words are, after summarizing the conflicts which modern life has precipitated within the Fijian groups:

"As we have seen, these closely related conflicts may be resolved through the growing emphasis on personality. It is the role of the administrator in Lau (in Fiji) to direct and control the process of change toward the development of personality in order to bridge the gulf between the two outlooks on life (italics mine) and, by blending the old and the new, to work slowly toward a new harmonious adjustment."

Each of these authors, primarily anthropologists, but with an equal thoroughness students of administration, has the development of individual personality as the ultimate preoccupation. This means that each







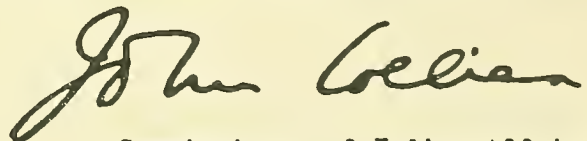




author is first and last concerned with the problem of democracy (the happy making of the individual by the community, the happy making of the community by the individual). Each is seeking through a deep knowledge of forms to look beyond forms - social and political forms and all forms - to the soul and being of the individual, wherein alone are the fruits reaped, the conflicts reconciled, and the creations achieved. Dr. Thompson disavows any universal application of her Fijian findings, but Dr. Malinowski insists that the applications are very wide and representative. At least, the preoccupation with the "soul beyond the form", in the study of primitive peoples so-called, and in the criticism of the management of natives by governments, is a challenge quite universal. We cannot take it sufficiently to heart and mind in our own Indian work.

And this preoccupation with personality and democracy is no mere sentiment, with either of these writers. Rather, it is supported by method and is the clue to the method of each of them. Therefore every Indian Service worker can learn practically, and can improve his own mental apparatus, through slowly reading and again and again reading books like the ones which I mention here.

Returning to the Acta Final of the First Inter-American Conference on Indian life. Through nearly all of its 42 pages of resolutions and actions is found the kind of thought that is gropingly expressed in this editorial. And this fact has an enormous significance. It means not only that the right of the Indian to personality, and his significance in relation to democracy, and his possession of democracy, are recognized by the people working with him in the many countries of the Hemisphere. That is a great deal. But in addition, in these actions and resolutions we find governments declaring themselves for democracy, and for the right of personality, in terms of their most voiceless and humblest members. And none of these resolutions was enacted with a propagandizing eye upon the present world struggle. I do not recollect that during the ten days of the Patzcuaro meeting the European situation was once dwelt upon. The actions of the Conference came from within its members, and were directed solely toward that task which had been laid upon the Conference by the earlier meetings of the Republics which are members of the Pan American Union. There is hope, in facts like these; and what a challenge they contain!



Commissioner of Indian Affairs

## PRESIDENT ROOSEVELT ADDRESSES NAVAJO PEOPLE

THE WHITE HOUSE  
Washington

To The Navajo People:

Many months ago the Navajo Tribal Council addressed a resolution to me which pledged the support and loyalty of the Navajo people to our country.

I now take occasion in these days of world crisis to address you. I am concerned about the need for protecting your lands from erosion. I am concerned that some of your leaders do not understand that to protect your lands you must reduce the number of your sheep, and goats, and horses, sufficiently to permit the grass to grow thickly and stop erosion.

If our nation is to remain strong, our land and forests and waters must be protected and cared for. Especially must we protect our soil, for without soil no nation can endure.

One of the most important objectives of this nation is the protection of its soil and other natural resources. Your Government, through the Civilian Conservation Corps, the Soil Conservation Service, the Office of Indian Affairs and other agencies, has conducted an extensive program for the protection of these resources. This program is under way on the Navajo lands, as well as on lands throughout the nation.

*Navajo Woman Herding Goats*





I know that protection of your land will not be easy for all the Navajo people. Many of you must sell some of your animals, or move them to ranges away from the reservation. I know also that the Government must help by building projects which will bring water to your land so that you can grow food for your increasing population. The Government is building these projects. The great Fruitland and Hogback irrigation projects are examples. The Many Farms project which was authorized this year is another. And the Government is making surveys on the Little Colorado and San Juan rivers to find other opportunities to bring water to your lands.

The Government is planning for your future, but you must accept your share of the work, and make your share of the sacrifices. You must work with your Government. You must abide by the laws and regulations. You must follow the leadership of the Tribal Council which is the elected voice of the Navajo people.

By doing these things, you will remain strong and will defend the way of democracy.

(Signed) FRANKLIN D. ROOSEVELT

Through Mr. J. C. Morgan  
Chairman, Navajo Tribal Council

(See next page for Mr. Morgan's reply)

*Sheep On Government's Experimental Range. Navajo Reservation.*





*J. C. Morgan*

## OVER 1,200 NAVAJO GROUPS HEAR PRESIDENT'S MESSAGE VIA RADIO

June 30, 1941

The President  
The White House  
Washington, D. C.

Dear Mr. President:

This will assure you that I express in behalf of my people a heart-felt gratitude for the profound interest you have shown, not only to the Navajo people, but to all other tribes in the United States.

On June 28, it was my privilege to broadcast from the Agency Office, at Window Rock, your most helpful letter of June 19, to all Navajo people. It has been so far the most important broadcast yet made, and it was reported that over 1,200 representative groups over the entire reservation have listened to the reading of your letter.

It is my sincere belief and confidence that during a restless period on the reservation, that our Indian people will take to heart your wise words of encouragement for which again I wish to thank you very heartily.

I know a great majority of Navajo people will more than appreciate more agricultural land put under irrigation, which means more water development on the reservation.

May the blessing of God, the Father, be upon you and that by His wisdom and power you may be guided in these times of world crisis.

Very sincerely yours,

(Signed) J. C. Morgan.





*A Navajo And One Of The Fine Stallions Purchased By The Tribe*



*Tennyson Suagee*

## *Straight "A's" Win Scholarships*

Because of their high academic records, two Indian students have been awarded valuable scholarships from private institutions to continue their studies this fall.

Tennyson Suagee, 25-year-old Cherokee, who is a graduate student in public administration at the University of Oklahoma, recently received a grant from the Julius Rosenwald Foundation. The grant is for \$1,200 and will enable Tennyson to work toward a degree of Doctor of Philosophy in Public Administration at the University of Chicago.

The other student is Antoinette Abeita, member of the well-known Abeita family of Isleta Pueblo, New Mexico. Antoinette has made a remarkably high average during her three-year nursing course at St. Anthony's School of Nursing in Oklahoma City, Oklahoma, and has been offered a year's study with all expenses paid at St. Mary College, Leavenworth, Kansas.

### Assisted By Educational Loans

Both students were assisted earlier in their college careers by educational loans from the Indian Service. Educational loan funds for Indians were greatly expanded with the passage of the Indian Reorganization Act in 1934, which authorized an appropriation of \$50,000 to help deserving young Indians interested in professional careers. Other funds provide for trade or vocational school training. Some 570 Indians are now receiving specialized training as a result of the Educational Loan Fund.

Tennyson Suagee first attended the University of Kansas and then transferred to the University of Oklahoma where he completed work for his Bachelor of Arts degree in June 1940. Fluent in English and interested in politics, he majored in public administration and journalism and planned to become a political reporter. He was elected to Phi Beta Kappa and made President of the Society of Public Administration on the University of Oklahoma campus.



As a result of his outstanding record, Tennyson was given a scholarship by the University of Oklahoma in 1940 to do graduate work in public administration. He expects to complete work for his Master's degree this month and enter the University of Chicago in September.

The University of Oklahoma also recently informed the Indian Office that Tennyson won \$100 this summer in an essay competition on the foreign policy of the United States.

A University of Oklahoma professor told an Indian Service official that Tennyson "is probably the most outstanding of the group (Indian) here on the campus and has had several straight A averages. One of the professors in government who is well acquainted with Tennyson said that he would as gladly recommend Tennyson for any position as any other student in the department."

Tennyson is the son of Dennis Bushyhead Suagee and Maude Foreman Suagee, both one-half Cherokee, of Bartlesville, Oklahoma.



*Antoinette Abeita*

#### Attended Albuquerque School

Antoinette Abeita, whose mother is dead, is the daughter of Antonio Abeita. She attended the Albuquerque Indian School and high school at St. Vincent's Academy under the Sisters of Charity, before entering St. Anthony's School of Nursing.

Well-liked in high school, she was editor of St. Vincent's bi-monthly paper. Her editorial to the graduating class of 1938 offers this bit of sage advice:

".....dear Senior, do not look with superior eyes upon the romance-starved world that is filled with the suffering and disappointments of many former graduates whose lives have been ruined by the monsters of failure and misfortune, and say: 'Oh, but those things cannot happen to me!'

"They can and may happen to you. But do not cower before them. After they have knocked you down - get up. Dust yourself off. Smile and say: 'They can happen to me but they cannot and shall not get me down.'"



## *GRASS-ROOTS DEMOCRACY ON THE DESERT*

By Eleanor B. Williams

We sat out on the desert. The cool spring air made the hot sun welcome. Scattered around us were a dozen or more Papago houses. Built of adobe brick or hunks of earth held together by the knotty ocotilla of the desert, the flat one-story houses looked warm and tanned in the morning sun. Children played in the shade of the ramadas and a few men sat in front of the leader's house. There was no other sign of life.

### Along The Mexican Border

On all sides of us stretched mountains, purple in the distance. Old Baboquivari Peak, a landmark from almost any point in Papago land, towered behind us down Mexico way. The Papago Reservation in Arizona, stretches for many miles along the Mexican border.

The desert bloomed richly in all its own varied species of life. We had come through fields of desert mallow, tiny orange cup flowers that grow like midget hollyhocks, skirts of low purple lupine, thistles that bloom like giant white poppies, golden mariposa lilies and a host of others. Often the miles of desert flowers were broken with the spidery green palo verde, which in another month would burst forth in yellow blossom, the mesquite tree, the green hedge-like creosote, and majestic cactii of all kinds, prickly pear, cholla, barrel and the huge organ-like saguaro.





### *At The Meeting*

Suddenly three horsemen appeared on the horizon. In a few minutes they were just outside the village. They tied their horses to a tree, took off their spurs, and joined us at the meeting place. They were men in their 50's and 60's. Some had ridden 15 miles, or several hours, to come to the meeting. In the next half hour, others appeared, one by one, by horse or foot, seemingly from nowhere.

### An Outdoor Business Meeting

Three rough benches, adjoining the adobe meeting house, formed a square in which we sat. There were only two of us Americanos, Mr. Ralph Gelvin, the Extension Agent, and me. There were 27 Papagos when we were ready to begin, most of them middle-aged, but a few in their teens and three or four very old men.

Except for Peter Blaine, Chairman of the Tribal Council who interpreted, these men came to represent the people of S'chuk-Toak. S'chuk-Toak district covers 714 square miles. It is more than half the size of Rhode Island, but has only 400 residents living in a dozen scattered villages. S'chuk-Toak is one of nine districts which comprise Papagueria. The youngest large Indian reservation in the United States and the second in size, the land of the Papago Nation slightly exceeds the State of Connecticut in area.

All but one village in S'chuk-Toak sent delegates to the meeting. The chief of this village was sick, and as notice of the meeting had come only the day before, he sent word that he had been unable to find a substi-



tute. However, he wanted those at the meeting to know his village would agree to the work planned if the plans were consistent with the welfare of his people.

#### A Nice Sense Of Humor

By 10:30 all the delegates had gathered in the square. The talk was in Papago, of course, which neither Mr. Gelvin nor I understood. I soon discovered, however, the Papagos had a sense of humor. As the conversation began, some of the men glanced up at me and laughed. I offered to leave, but Pete Blaine, the interpreter, said, "No, they don't want you to leave. They're just joking about a woman being present at their meeting for the first time."

Most of the men wore cowboy hats and 'kerchiefs around their necks. A few wore high-heeled cowboy boots. There was some Spanish blood among them, but the majority were full-blood Papagos. They rolled their own cigarettes and sat relaxed on the backless benches, smoking in silence,

or talking casually and softly among themselves. Two boys lounged on the ground.

Finally, the interpreter turned to the extension agent and spoke in English. He suggested that Mr. Gelvin review the purpose of the meeting.

#### The Facts Are Stated

The farm expert answered slowly and succinctly, pausing for a long time between each statement, until the interpreter was ready for him to continue. Mr. Gelvin said he had conferred with the state veterinarian who complimented the Indians on cooperating to eliminate dourine (a venereal disease) among their horses. The speaker explained that this work was being done on the outside among white-owned horses. The state veterinarian thought that by May 1 the entire outside area around the reservation would be "cleaned up." When the outside horses had all been tested and the diseased ones disposed of, state officials could place a rigid quarantine on the Papago Reservation and refuse to allow the Papagos to sell their horses if they failed to cooperate.



It took Pete Blaine many minutes to interpret before the extension agent proceeded with the next statement. Sometimes he would tell us he had illustrated the point with a story or explained some of the opinions of the tribal council members or repeated the point until he felt certain everyone understood.

Mr. Gelvin gave the names of the Papago delegates who had accompanied him to the meeting with the state veterinarian. He said the Papago tribal council had discussed the problem in three meetings and had then voted to proceed with the work. (Each of the districts has representatives on the tribal council.)

The plan was to begin the round-ups in the first four districts at the same time. Each district would have two state doctors on hand to test the horses. By July 1, the horses over the entire reservation would be rounded up and awaiting the results of the blood tests. Each district should select its own range foreman and its best riders to handle the round-ups. The only difference in this round-up and those the Papago usually have when their cattle and horses are offered for sale, Mr. Gelvin explained, would be that the Government would pay the men for their round-up work. Mr. Gelvin then suggested that the meeting be opened for questions.

#### A Leader Speaks

A slight old man who looked almost insignificant among the big men with massive features, spoke up. He was obviously a leader. Later I learned he was one of the biggest stockholders on the reservation. The interpreter translated for us:

"This is the head man of San Pedro Village. He says he has nothing to ask now. The Council has decided the work is good for the people, and all he can say is that he hopes the plans will be carried out well. He wants the plans to be carried out well, because he does not want his village to think this is something which has been put over on them. He wants his people to see the real meaning and value of the work. He wants them to see the work help them."

#### Questions Asked

The questions came quickly and logically, one by one. Sometimes there was a minute or two of silence after the answer, then someone thought of another question. "Would there be enough doctors to handle the horses as they were brought in daily?" "How long would the horses be held in the corral or pasture where the tests were made?" "Would there be any charge for feeding the horses?" "When the doctors made a spot test previously to discover whether any dourine existed on the reservation, they marked the horses' hoofs. How would they identify those they tested and found clean this time?"

Mr. Gelvin explained a skin-brand would be necessary. Opposition was anticipated on this point. But evidently, the Papagos had thought this question through and decided if the work were to have permanent results, a skin brand would be necessary.

As the hours rolled on and the sun climbed high overhead, the Papagos continued to talk or listen attentively, each one participating in his own way. During the four-and-a-half hours I remained at the meeting, there was not a single gesture of impatience or boredom. The relaxed expressions on their faces hardly changed except for occasional laughter. Once John Blaine's face expressed concern. John Blaine is a member of the District Council of S'chuk-Toak. He said he did not know what man the District could select for range foreman. He did not know a single man who was reliable and who at the same time spoke both English and Papago and would understand what the doctors were doing. Everyone laughed when he told the story of a man whom the district had sent off once before to work for the people, and they found him later, lying in a cactus, drunk.



#### And The Talk Went On

The extension agent stated there was no need to select a man for range foreman who could speak English. The range foreman would direct the work of the riders and the tribal council would have a representative on hand to serve as interpreter for him when the doctors began the tests.

And the talk went on and on. John Blaine volunteered the use of two or three corrals at Santa Rosa ranch. There were many more details, the work, the tests, the branding, and the disposal or sale of the horses which the delegates continued to thresh out. They never asked for advice. They simply asked for points of information.

In the middle of the afternoon the extension man said that if there were no other questions he would excuse himself. The leaders were



still planning the details of the round-ups, the camps for the riders, the meals, corrals, and so forth, and they did not need any assistance.

During the four-and-a-half hours of talk, there had been only a pail of water passed around and none of the delegates had eaten lunch. As we left at 3:30 Pete Blaine said they would probably talk an hour or two longer before returning to their villages. And it was not just talk. It was serious business. These Papagos had taken a day off from work to come to the meeting. Much had to be accomplished, and everyone must understand.

#### A Lesson In Democratic Practice

I had been fascinated by the soft rhythmical flow of words, the casual silences, and the intelligent questions. As far as I could gather, not a single point had been raised again, once it was thoroughly discussed.

"I wish we had more of their philosophy," the extension agent remarked, and I agreed.

#### *The Women Sell Their Baskets Through A Tribal Board*





Dr. Luis E. Valcarcel

## PERU WOULD LEARN FROM US

The recent visit of Dr. Luis E. Valcarcel, General Director of the National Museum of Peru and head of the Peruvian Government's Department of Antiquities, to Commissioner John Collier of the United States Office of Indian Affairs, is another step in the achievement of hemispheric solidarity not only through economic exchange, but also through the exchange of thought and experience for the mutual benefit of the countries involved. Dr. Valcarcel, who has under his direction 21 museums in the principal cities of Peru, was sent to Washington by the Peruvian Government to tour our Indian reservations and confer with Indian Service officials.

Explaining the purpose of his visit, Dr. Valcarcel said: "In my native country, where the Indian population is five-eighths of the total (8,000,000), the education of the Indian and the development of his arts and industries is one of the major problems which confronts us. Knowing that the Office of Indian Affairs of the United States of America was engaged with some of these same problems, my Government sent me to the United States where I have been fortunate in visiting a number of the reservations, and in calling on the Commissioner of Indian Affairs, who guides the advances of which I have been a first-hand observer.

"On first reaching the United States and looking at Indian children, I saw the same faces that I have been used to gazing on in Peru. On visiting the reservations I found the same problems that are confronting us in Peru, and some of these problems are being successfully solved.

"Exchange of experiences with the Commissioner has been most advantageous. I am delighted to see the Indian crafts being developed, and alphabets and primers being devised for instruction in native languages and cultures. Exchange of ideas and study of the successes and failures of lines of work in the two countries will result in putting Indian welfare and education on a firm and lasting base."

In most South American countries, Dr. Valcarcel pointed out, Indian classification is made culturally rather than racially. Of Peru's 5½ million Indians, 4,000,000 are mixed-blood who speak only the native Indian language and live in Indian villages, or "pueblos", and are therefore counted as Indians. The majority of Peru's Indian population lives



in native pueblos. Some have small holdings of land on which they grow corn or raise sheep or llamas. Some work on "haciendas" or farms. The Indians elect municipal governments each year which are directly responsible to the Government of Peru.

Peruvian Indians still dress in styles borrowed centuries ago from the Spanish invaders, Dr. Valcarcel said. Red is a predominant color, accented by brilliant yellows and blues. The men wear sombreros, shorts, shirts, and ponchos (a kind of sleeveless frock). The women's clothes are similar, except that they cover themselves with bright blankets instead of ponchos.

Through education and the development of Indian arts and industries, the Peruvian Government offers to its vast Indian population the same opportunity for self-determination and national participation which is the underlying policy of our own Office of Indian Affairs.

### *How Springtime Came To The Quapaw or - The Worm That Turned*

By Brant C. Bracken, of the Quapaw Agency Staff

Those inevitable harbingers of spring - the robins, have found the inviting lawn around our vocational shop building. And they like it. In fact, they have made its grassy sod their permanent stomping ground. But this isn't entirely due to Mr. Robin's love of scenic beauty. There's a far more tempting attraction. Worms. Big, fat, wriggly ones.

The soil under our luxuriant lawn has been amply fertilized with barnyard manure. This, we are told, is the favorite choice for a home of any fastidious worm. It is the exclusive residential district where only worms of the elite class reside. The robins know this. And their appetite for these prized specimens of the worm world knows no bounds. Poor worms ...

In this world where only the fittest survive, the odds are against the worm. But last week, the odds were reversed. A lowly worm, believe it or not, almost knocked out a robin!

It happened like this: The raiding robin had one end of the worm in his beak and was pulling hard trying to extract the other end of the unwilling worm from the ground. The robin yanked and heaved, and he had the worm stretched out three or four inches, like a piece of rubber. But the worm was stubborn; he held fast. Finally, after several minutes of this tug-of-war, the worm let go. Snap! He hit the robin between the eyes, and the robin actually staggered!

Moral: Even a worm will turn.



*Women Attend Tribal Meetings, Too. Stewart's Point, California.*



# *Indians In the News*

Eight hundred Navajos are at work at the Fort Wingate, New Mexico Ordnance Depot, where the Army is building a multi-million-dollar plant for storing munitions. Three thousand men are employed on the job. These Navajo Indians are at work tying steel, building forms, finishing cement, driving trucks and bossing Indian gangs. Promotions are coming steadily. Navajo income from wages in private industry last year totaled approximately \$150,000. The Wingate project probably will increase that figure to a million dollars this year. Wingate officials indicated that 1,500 Navajos will be employed at the peak.

Army officers and contractors at the project wondered where so many of the Navajo workmen learned to operate tractors, trucks and perform so well as skilled carpenters and stone masons. The answer is that the Civilian Conservation Corps program on the Navajo Reservation during the past eight years has enabled many Navajos so inclined to learn those occupations. It is believed that the Wingate work will be a stepping stone toward better jobs for the Indians after the emergency ends. Santa Fe, New Mexico. The New Mexican. 1/10/41.

Soil conservation, which is today so vital to our national defense, is merely a reincarnation of methods and ideas developed seven hundred years ago by the Pueblo Indians, the Department of Agriculture announced recently. These early Indian farmers were fairly successful with at least five principal types of conservation practices which enabled them to cultivate gardens and raise corn with scant and undependable rainfall. One of the more important of these systems, employing the use of a combination of dikes and dams to trap flash floods and spread water over entire fields and gardens, is still widely used by up-to-date farmers. In developing further soil conservation systems, the Pueblos learned to build terraces of boulders to catch runoff water and soil from the upper slopes so that cultivated plots received the benefit of rains falling on a much larger area. They built check dams in intermittent watercourses and planted gardens in the soil the dams held back, so that water was detained for crop use. Worcester, Massachusetts. The Telegram. 6/15/41.

Governor Harlan Bushfield's 1940 campaign promise to the Sioux Indians to provide them an opportunity to present a dignified public showing of their authentic apparel, handicraft and customs, will become a reality. Some time ago the Governor suggested to the South Dakota Park Board that the Sioux be allowed to erect a model Indian village in Custer State Park to give visitors a true picture of Sioux Indian life. A site has now been selected for the location of the village and it soon will be in operation. The Park Board officially approved the Governor's plan and the Federal Office of Indian Affairs offered to provide help and advice in operating the village. The Indian Arts and Crafts Board of the Department of the Interior

is cooperating with the Indian Bureau in developing plans. At the village this summer - and it is hoped every summer hereafter - the Indians will work daily at their various crafts, producing authentic Indian items for sale. Receipts from all sources will be divided among the members of the community. Rapid City, South Dakota. The Journal. 6/17/41.

The Conodoguinet Chapter of the Children of the American Revolution at Carlisle, Pennsylvania, conducted a service to the memory of the original Americans. The service was held at the Indian cemetery maintained by the Government for the students who died while in attendance at the Carlisle Indian School. With this meeting as a nucleus, the Society hopes to perpetuate the memory of the red man by inaugurating an annual ceremony. Carlisle, Pennsylvania. The Evening Sentinel. 5/31/41.

The largest livestock movement in the United States is now under way on the Navajo Indian Reservation, as 650,000 sheep and goats tread from their home ranges to dipping vats located throughout the 16,000,000-acre reservation. The Navajos call on their gods to protect their flocks as they travel to the dipping points and back. Nightly sings are held enroute and pollen is often scattered over the home corral before departure. The average Navajo family makes a holiday of the dipping event. Usually the women do the actual dipping, fearing to trust their precious stock to the hands of strangers. This great spring dipping season on the reservation is conducted by the Indian Service in cooperation with the Bureau of Animal Industry of the Department of Agriculture. Santa Fe, New Mexico. New Mexican Examiner. 6/22/41.

Commander of the Will Rogers Air Base, Col. Ross G. Hoyt, recently became White Eagle of the Comanches as Chief Albert Attocknie presented him with a feathered bonnet at the Chamber of Commerce forum luncheon. Chief Attocknie paid tribute to Will Rogers as a great Indian and a great American when he conferred honors on the Base Commander. Oklahoma City, Oklahoma. The Oklahoman. 6/14/41.

A short time ago a stalwart young Maricopa Indian petitioned the tribal court to have his name changed. At birth he had been given the name "All Right." The court agreed that his request was reasonable and that his name "might be misleading." After a great deal of red tape had been unwound, representatives of the Great White Father authorized the court to permit "Maricopa Indian known as 'All Right' to change his legal name to any other name of his choosing."

Asked if he had selected another name, the young Indian answered promptly: "Yes, I change 'All Right' to 'O.K.'" This Week Magazine. Stockton, California. The Record. 7/8/41.





*Chaca, A Hopi CCC Worker At A Party*

When some 600 Hopi and their invited Indian Service friends held their first big picnic this past spring, it was Chaca who gave out the oranges and no one got more than his share. It was the first such social gathering the Hopi have ever had. The occasion was the birthday of the Civilian Conservation Corps, celebrated in CCC camps on Indian reservations all over the country. The Hopi live in villages atop three rocky cliffs known as Mesas. Miles below them are patches of sand and desert where they grow their crops and graze their sheep. They must work hard to survive. In recent years, Hopi, like Chaca, have been working through the CCC to break the huge arroyos which, when the rains come, carry away their good top soil and crops.



*"Food Is Important To National Defense"*

says the local Defense Committee on the Rosebud Indian Reservation, South Dakota. (See letter, opposite page.) Above, a Sioux student at the Mission Boarding School at Rosebud.



*In Appreciation*

June 12, 1941

My dear Mr. Collier:

I wish to thank you, and through you Mr. D'Arcy McNickle, for a most interesting review of my book, "McGillycuddy Agent." It interests me greatly to get the various reactions to McGillycuddy's handling of the Indians and hope you know that even if he may have seemed arbitrary at times, he loved the Indians and felt great confidence that they would make excellent citizens.

With many thanks for the charming magazine, I am,

Sincerely,

(Signed) Julia B. McGillycuddy

*Food And National Defense*

Rosebud, South Dakota

Dear Mr. Collier:

The National Defense Committee for the Rosebud Reservation is composed of three employees and three Indians. The Indian members are George Whirlwind Soldier, Felix Walking Eagle and Antoine Roubideaux. The employee members are K. K. Newport, Principal of Education; John G. Cable, Road Engineer; and A. J. Jellison, CCC-ID Project Manager.

The three Indian members of the committee volunteered to attend meetings in each one of the communities, advising the community members of the functions of the National Defense Committee - specifically emphasizing to the people the desirability of every family and every individual bending increased efforts toward the production of food. This seems especially appropriate since the garden and farm season will soon be upon us. In their talks to the communities this committee is emphasizing the fact that the increased production of food by Indian families is not only a patriotic duty but will be reflected very substantially in the improvement of their own economic situation. They will discuss the probability that food prices will increase; that in the defense program the possibility of financial aid and assistance will necessarily be reduced; that while many Indian families are receiving benefits from the distribution of surplus commodities, these commodities are available only because they are surplus and that if the economic situation in foreign countries should absorb these surpluses they will no longer be available for general relief distribution.

This local defense committee holds itself in readiness to respond to any request made upon it for services in behalf of the Nation.

Sincerely yours,

(Signed) C. R. Whitlock, Superintendent

## *Jobless Youths Take Up Farming*

Hoop Valley Agency, California

Dear Sir:

During the present season we have been conducting a project of a type which we believe might be beneficially followed by other units of the Service.

We were particularly concerned with the young Indian men who have completed their school work within the last few years but who have not found steady employment or made beneficial use of the farm lands belonging to themselves or to members of their families. For this reason, last summer we contacted young men of this type and were successful in getting a number of them to return to the Sherman Institute for advanced training in mechanical work, with the hope of securing employment in that line. We also contacted those more interested in agriculture than in mechanical training for the purpose of getting them started in farm work.

In the majority of cases lack of farming equipment was the chief reason preventing them from engaging in agriculture. Then, through the office of Miss Mary Stewart, Superintendent of Indian Education for this State, we secured an allotment to purchase a Ford tractor, plow, disc harrow and mowing machine, which cost approximately \$1,300.

The Young Farmers' Club was organized. Each member agreed to pay either in cash or in produce raised, for the use of the equipment: \$1.00 per acre for breaking, 50¢ per acre for harrowing, and 50¢ per acre for cultivating. The club member was to furnish all labor and gas and oil for the tractor.

The equipment arrived a little later in the spring than we wished, but the applications of seventeen members were approved. These young men have kept the equipment going almost constantly since its arrival here. Thirteen gardens have been planted; eight persons have planted a total of 21 acres in grain hay; ten persons are planting a total of 60 acres in corn, and three persons have planted a total of 15 acres in clover, vetch and Sudan grass. Four acres are broken but not yet planted. Two club members failed to comply with their agreement to cultivate a total of six acres. We have applications from others for the use of the equipment which we believe will keep it steadily engaged until the ground becomes too dry to plow. Applications are coming in from persons who wish to reserve the use of the equipment for fall plowing. Most of the land involved is under irrigation.

The equipment is the property of the Hoopa Valley Public School. Through this institution the young men are organized as a class in Adult Education, and the class will receive the benefits and appropriations provided by state law. The project is directly supervised by the Agency Farmer.

Very truly yours,

(Signed) O. M. Boggess, Superintendent.





*In California, Indian Boys Make Attractive  
Jewelry From Beach Shells And Pebbles*

## *A Tribute From Yakima*

White Swan, Washington.

The foremost aim of the Indians on the Yakima Reservation is to strive for improvement in the home, in the fields, in care and raising of livestock, and in forest conservation. This has been excellently demonstrated in the work of the Wigwam Club, The Klickitat River Cattle Association, and the Indian Council, as well as other reservation organizations. Group work is very effective on the reservation, partly because the people are a cooperative lot, and partly because of the wonderful leadership of local parties and Government field agents sent to this locality.

We have been very fortunate in obtaining the services of capable Government employees, who have put forth much time and effort to show us newer and more satisfactory methods of getting the most from our land.

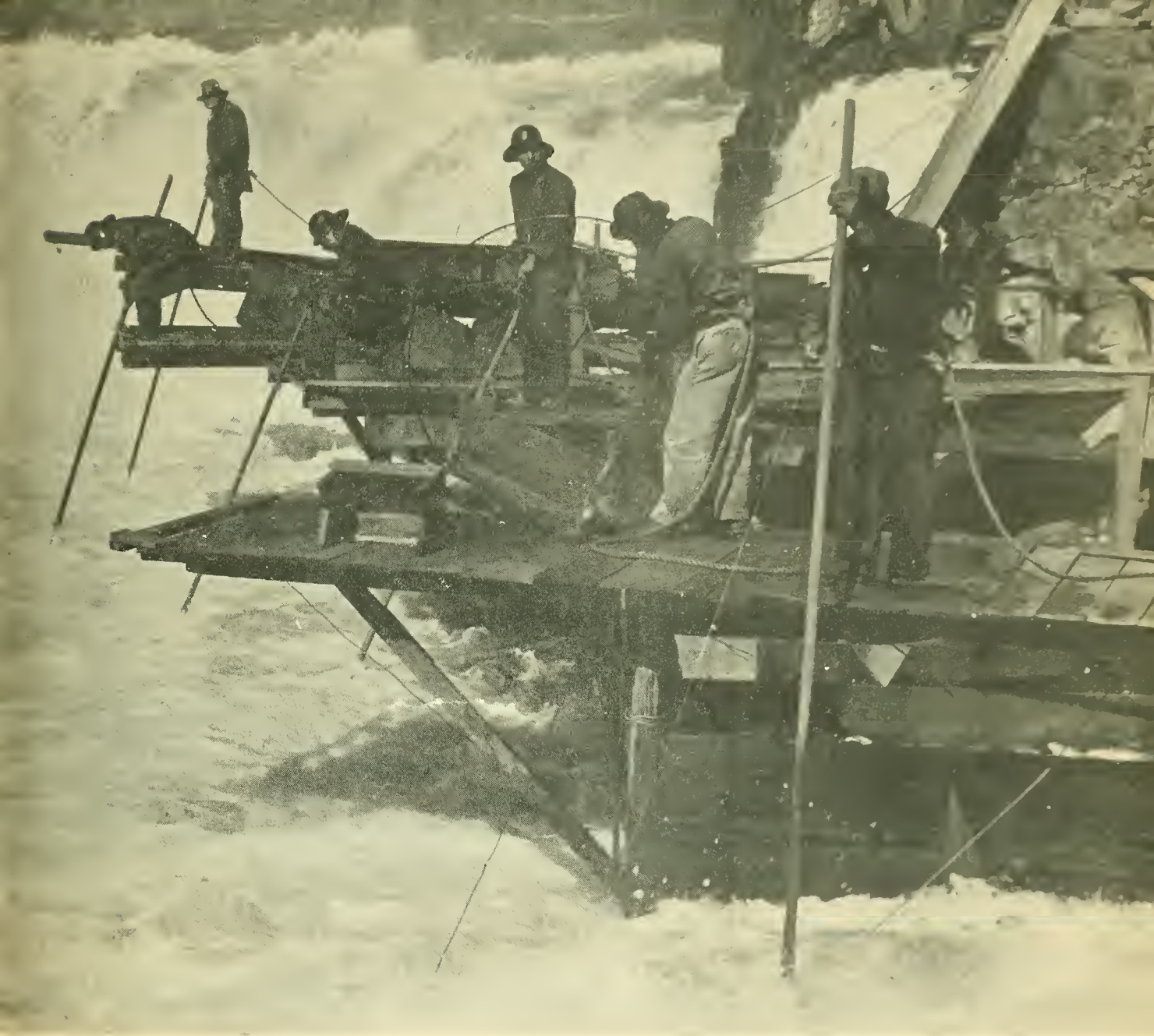
During the past few years much improvement has been noted here, and we realize that much of the credit should go to the individuals who have been sent here for that purpose. Through the help of leaders in various clubs and organizations, the people have begun to take pride in the appearance of their homes and land, in raising high-grade livestock, and in conserving the forest regions. Credit for the improvements, however, should also go to members of the Yakima Tribe because of their willingness to gain more knowledge and information, and their ability to use that knowledge.

Mr. Thomas L. Carter, who has recently been transferred to Billings, Montana, is one of the many who have helped us raise the reservation standards. Although his main work as Chief Forester was in the field of Forest Conservation, he has also done much in other fields to help the people become more independent and self-supporting. He has aided us greatly in getting full control of mountain pastures for livestock, and he has also worked to eliminate the destruction of game and fish, which are still depended on for food by the majority of the people on this reservation.

To show our appreciation of Mr. Carter's assistance, the Cattle Association, Tribal Business Council and the Wigwam Club cooperated in promoting and giving a banquet in his honor. Philip Olney, Chairman of the Tribal Council, acted as toastmaster at a very fine banquet held at the White Swan School auditorium where 130 Indians and some whites met and paid tribute to Mr. Carter's work. This was the first time that our Indian people have gathered together and given such a party for an employee leaving our reservation.

The people have a great deal to be thankful for in having had Mr. Carter's services for ten years. We are sorry he is leaving us, but we are glad he can be of help to some other group, who will doubtless benefit greatly from his aid. Mr. Carter is one example of the fine leaders sent to the Yakima Reservation, and with other leaders like him, we shall continue to work together and improve our reservation for the younger Indian generation. Leona Fiander (18-year-old Indian girl.)





*An Ancient And Dangerous Profession.*

*Indians Catch Salmon By Means Of Hand  
Nets Along The Great Columbia River.  
The Dalles, Oregon.*





*Seminole Women And Children  
At Their "Chickee" Home In  
The Florida Everglades.*



## *William B. Hill Is New Superintendent At Seminole*

William B. Hill, Indian Service Associate Highway Engineer in Oklahoma, was recently promoted to the position of Superintendent of the Seminole Indian Agency, Dania, Florida.

As Superintendent of this Agency, Mr. Hill will have under his jurisdiction 600 Seminoles, descendants of the small band which stubbornly fought and resisted the Army's attempts to move them west of the Mississippi with the great Seminole Nation.

Since 1933 when Mr. Hill entered the Indian Service as Road Engineer at Mission Agency, Riverside, California, he has steadily advanced to more responsible positions. Through his experience in supervising road and bridge construction, Mr. Hill has demonstrated his ability to work with and train Indians who are employed almost 100 per cent on all construction jobs on Indian reservations. In addition to his assignments in Oklahoma and California, Mr. Hill has worked on the Mescalero Apache Reservation, Arizona, and at the Carson Indian Agency, Nevada.

Mr. Hill, who is 41 years old, was born in Hyattsville, Maryland, attended high school in Washington, D. C., and received a Bachelor of Sciences' degree in Civil Engineering from the University of Maryland. Mr. Hill is familiar with the Florida terrain, having been stationed there on engineering assignments in connection with the building of railroads and bridges from 1925 to 1929.

## *Herbert Welsh, Veteran Crusader, Dies*

Herbert Welsh, artist, publicist and one of the founders of the Indian Rights Association, died on June 28 at Montpelier, Vermont, after two years' illness. He was 89 years old.

A vigorous fighter for the rights of the American Indian, Mr. Welsh helped found the Indian Rights Association in 1882, served as corresponding secretary of the Association for 34 years, its president for 11 years, and then was named president emeritus. The Indian Rights Association, long prominent in Indian affairs, is the publisher of the monthly paper, Indian Truth.

As a young man, Mr. Welsh after studying art in Philadelphia and Paris, visited the Sioux country where he was inspired to found an organization in the East, bringing to public attention conditions among the Indians.

Interested in many public welfare movements, Mr. Welsh lectured and wrote articles on the Indian question, Civil Service reform, and problems of municipal government. He was the author of "Civilization Among the Sioux Indians", "Four Weeks Among Some of the Sioux Tribes", "A Visit to the Navajo", "Pueblo and Walapai Indians", "The Other Man's Country", and "The New Gentlemen of the Road."

SMITHSONIAN INSTITUTION LIBRARIES



3 9088 01625 0730

